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Within The HOLY OF HOLIES

or

ATTITUDES OF ATTAINMENT

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Within the
Holy of Holies

or

Attitudes of Attainment

BY

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"Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Master

GIFT
BERTRAM SMITH
Sept. 19, 1933

The Suggestions Contained in

"WITHIN THE HOLY OF HOLIES"

are classified as follows:

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As he **thinketh** in his heart, so is he.—Prov. xxiii. 7.

Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report; if there be any virtue, and if there be any praise, **think** on these things.—Phil. iv. 8.

This one thing I do, **forgetting** those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ.—Phil. iii. 13-14.

Foreword

IN these days of unprecedented spiritual awakening, there are many, very many, quickened Souls who are willing and eager to realize, in their inner consciousness, the transcendental beauties and the wonder-working power of the **spiritual life**; but are without teachers who can point out the way to attain, as well as to describe, its marvellous manifestations.

Method, regularity, and conscientious persistence are required in the development of any faculty, or talent, and its expression.

This booklet is intended to point out a method that, persistently and regularly used, may be of assistance to the sincere Soul in developing its powers, and aid in the realization of that summum bonum of all spiritual truth,—**I and the Father are One.**[1]

The simple exercises herein given constitute a portion of the ritualistic services in the "Holy of Holies" of the writer. They have been of such help to him that the thought that they might at least suggest a method to some other seeker after the truth,[2] has prevailed to pull back the curtain long enough to give that seeker a glimpse.

[1]John x. 30. [2]John viii. 32.

While there is a positive demand, in human experience, for ritualistic and methodical spiritual exercises, which has given rise to the various religious forms and ceremonies of our temples, shrines, and churches, past and present, yet no set or fixed formulæ can be of continuous service to any large number of growing souls.

However, exercises and formulæ are necessary in the beginning of any spiritual development worth while, just as the multiplication table in arithmetic, formulæ in chemistry or the chromatic scale in music, are to the mastering of those sciences. In truth, the laws underlying spiritual development are as exact, and are as well understood by the Illumined Ones, as the principles of the most exact sciences of today.

It is not presumed that the words, or for that matter, the thought, contained in these exercises will be of use to many readers, but they are sent forth in the hope that the outlines given will be suggestive and stimulating to original thinking,—a mustard seed that shall take root and spring up in some rich soil.[1]

The time required for the oral blessings and affirmations is only about ten minutes, while the concentration may occupy whatever time you may choose to devote, from thirty minutes to an hour in the morning. Therefore,

[1]Mark iv. 31-32.

the element of time, even to the busiest, need scarcely be considered.

If from fifteen to thirty minutes during the noon hour can be given to the silence,[1] and a half-hour, in directing the subconscious, before retiring at night, very great and satisfactory results will be experienced in a very short time.

[1]Ps. xlvi. 10.

II

The Spoken Word

IN the beginning was the **word,** and the word was with God, and the **word** was God. All things were made by him; and without him was not anything made that was made.—John i. 1-3.

For he **spake,** and it was done.—Ps. xxxiii. 9.

Every idle **word** that men shall speak, they shall give an account thereof.—Matt xii. 36.

My mouth shall **speak** of wisdom.—Ps. xlix. 3.

One of his disciples said unto him, Lord, teach us to pray. And he said . . . When ye pray, Say.—Luke xi. 1-2.

If any man offend not in **word,** the same is a perfect man.—James iii. 2.

By thy **words** thou shalt be justified, and by thy **words** thou shalt be condemned.—Matt. xii. 37.

He that keepeth his **mouth** keepeth his life.—Prov. xiii. 3.

To him that ordereth his **conversation** aright will I show the salvation of God.—Ps. L. 23.

With the limited knowledge we have concerning the marvels of vibration, we are beginning to vaguely comprehend that God **spoke** the universe into existence.

The Spoken Word

The spoken word produces vibration. When we come to know that all matter is dependent, for its shape, colour, consistency, etc., upon its rate of vibration; that sound is produced by vibrations ranging from sixteen to sixty-seven thousand per second; that colours result from trillions of vibrations per second, we can understand that the phenomena of creation are produced by matter vibrating at various rates, which determines its nature under various circumstances, in harmony with the purposes of **Infinite Intelligence.**

When we consider that the dropping of a pebble in the sea makes a ripple, ever widening until the shores are touched; that a stone dropped upon its surface causes the earth to vibrate, what may not the power of a spoken word, intelligently sent forth, with a masterful mind back of it, mean in the vibration of the ether about us, and its consequent effect upon one's self when the circle is completed, and it returns with its accumulated echo and influences upon the speaker!

There is great power in the human voice; great value in song, in the privacy of one's own room or in the great congregation. Spiritual teachers of all generations have made use of music and song. Miriam probably had charge of the arrangement of the music used by the priests in the Tabernacle days. David's

soulful psalms were set to music for the Temple services. After the Last Supper, before starting for the garden, the Master and the disciples sang a psalm.[1] Nothing produces mental harmony in a throng quicker than to get their voices to harmonizing in singing. This fact has been made use of, consciously or unconsciously, by every successful evangelist. Therefore portions of these exercises are to be sung and affirmed with the spoken word.

If the senseless clod falling to the earth produces a tremor; if the vibration of a mechanical instrument in wireless telegraphy can convey intelligence through space, what must the meaningful word of Blessing or Affirmation, spoken by a child of God, in harmony with the mind of the Infinite, produce as it vibrates in the mental atmosphere of the Universe!

In pronouncing the Blessings and Affirmations herein given, you should put your whole soul back of each word and the Idea it conveys.

There are occasions when we are greatly helped in the development of self-assurance and faith by the sound of our own voice. Whistling to keep up courage is not without sound philosophy.

The Master, in giving the disciples their

[1]Mark xvi. 26; Eph. v. 19; Col. iii. 16.

prayer-form, showed His usual wisdom in telling them to **"say"** Our Father, etc.

While audible prayer is very helpful at times, the practice of beseeching some imaginary Creator, in some far-off place or planet, does not promote real spiritual growth.

It is only when you are enabled to enter the Great Within, in the deepest of Silence, that you can "talk with God face to face." But if you value wisdom, when through talking, **wait! be still!** Give the Father an opportunity to speak to you[1]—"Wait patiently on the Lord, and He shall strengthen thy heart."[2]

When you have entered "The Holy of Holies" and closed the door, and utterly excluded the outside world, you can then "Be still, and know that **I am God!**"[3]

The best way to assist in answering our own prayers is never to give oral expression to a single word or thought we do not wish materialized. James, the half-brother of the Master, wrote—"If any man offend not in **word,** the same is a perfect man."[4]

The Master Himself said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."[5] Larson puts the same truth in these words. "Through the power of speech a person can bring upon himself every

[1]Matt. vi. 7-8. [2]Ps. xxvii. 14. [3]Ps. xlvi. 10.
[4]James iii. 2. [5]Matt. xii. 37.

wrong in the world; and through the same power he can bring upon himself every good in the world. Through the right use of words, uttered or unexpressed, a person can attain or obtain anything. Words are living forces; they create according to their nature, and they attract their kind."

We "offend not in word" and are "perfect" when we think and speak scientifically, i. e., when we habitually think and speak the **truth.** This does not mean the exact statements of facts about incidental occurrences, but the **"truth that makes us free"** is that **God is all;** that **God is good;** that **God is love;** that **God is peace;** that **God is health;** that God is all that is lovely, and pure, and true, and holy, and—**we are created in His exact image and likeness!**

When the mirror of the mind is cleansed of all false conceptions of so-called evil, and we allow it to reflect in our lives and speech the real Spirit of God within, we shall be **free** indeed. Then we shall know that God is **all,** and we shall see only the good in ourselves, and others, and never give expression to things that are only deflections **from the truth.**

III

Concentration

As he thinketh in his heart, so is he.
—Prov. xxiii. 7.

TRUTH pregnant with greater transcendental possibilities to human character, than that of this proverb, has never been uttered. A more exact scientific statement of truth could not be made.

Every human being is the result, the exact product, of thinking—conscious or subconscious. From the first cell of the body, that had the intelligence to choose and assimilate food, with which to grow, divide, multiply and colonize, to the finished product—the myriad-celled body—all is the result of thought!

Health — disease; strength — weakness; youthful appearance—the marks of old age; are only the resultant effects of **thought!**

Peacefulness — worry; wisdom — folly; wealth—poverty; love—lust; vitality—decrepitude, are simply the reflections of mind, the results of thinking!

As a man thinketh **in his heart,** so is he! The things we dwell upon in our minds with affection, or take to our hearts in fear, are **the** things that are finally built into our characters, and constitute the material from which

we construct the castles or hovels in which we live.

The things we **think** of with love or fear determine not only our characters, but our circumstances and our environment as well.

And since our minds are, or may be, entirely under our own control, we may permit to enter and remain in them only such thoughts as we choose.[1] We have the power to drop out of mind all discordant, inharmonious or fearful thoughts, just as we have the power to drop from our hands a hot iron or other substance we do not care to retain.[2]

Our characters as well as our physical bodies may be reconstructed along lines that appeal to us as being worth while.

The uncontrolled thought; the drifting life; the past mistakes, all can be obliterated by "**Forgetting** those things which are behind, and reaching forth unto those things which are before, and pressing toward the mark for the prize of the high calling of God in Christ."[3]

We are hid with Christ in God.[4] We are made in His image.[5] Once we come to recognize the truth that there is involved in each of us all the wonderful possibilities of the Infinite, just as all the possibilities of the oak and the

[1]Read "Right and Wrong Thinking."—Crane.
[2]Phil. iii. 13, iv. 8. [3]Phil. iii. 13-14.
[4]Col. iii. 3. [5]Gen. i. 27.

forest are involved in the acorn, then we shall take pleasure, in fact, make it the business of our lives to evolve our characters into the likeness of God. This becomes possible only through giving earnest **thought** to the qualities and attributes of God, and at the same time desiring with all the power of the soul to reflect these qualities and attributes in our lives.

Paul had the right idea when he wrote, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, **think** on these things."[1]

A few minutes of wisely directed concentration each day upon any idea, faculty or accomplishment, will very soon make that idea, faculty, or accomplishment a reality in your life.

Now that the value of concentration is recognized, many are willing to put the law into operation, but do not seem to understand how to go about it. Hence the idea that some Souls might be helped with a skeleton outline, indicating the trend of one mind, while "thinking in his heart" upon some of the things that seem worth while, namely: **peace, power, poise, purity, purpose, prosperity,** and **plenty.**

[1]Phil. iv. 8.

A difficulty is experienced by many in going from one idea or subject to another, and concentrating with equal interest upon each. But in time, with a little practice, it will be found very easy to drop out of mind any thought, at any time, by substituting and becoming interested in another.

When once the art of auto-suggestion is mastered, you will become conscious of a self-supremacy, and a power of which you never before dreamed! You will be able to give yourself, the **great within,** which is one with the Infinite Spirit of God, any good suggestion, for any given occasion, and it will respond, just as placing a given cylinder in a phonograph for a given occasion will produce, with accuracy, a given piece of music. You will come to realize that your body is simply an instrument, through which your mind functions, and its organs will respond to any worthy desire you may suggest, at any time. To illustrate: You are called into a conference of business men or educators. You desire with earnestness that the Holy Spirit within will fill you with vibrations of, and illumine your mind with, Harmony, Wisdom, and Love, while in the conference. You enter and "take no thought how or what ye shall speak; for it shall be given you in that same hour, . . . For it is not ye that speak,

but **the Spirit of your Father** which speaketh in you."[1] And true! Without conscious thought or effort, you find you have harmonized with your surroundings and confrères, you have said and done the wise thing, and maintained an attitude of perfect love for all with whom you came into contact.

If you are a speaker or teacher, and called upon to make an address or give a Bible talk, for instance, you affirm Wisdom, Illumination, and Power. If time affords, you spend twenty or thirty minutes in the silence, with the general topic upon which you are to speak, asking or affirming that you have the wisdom, at the right time, to say the thing most needed by your hearers: to be illumined by the Holy Spirit, and to be given a beautiful mental grasp and conception of the truth; with pure, simple language by which to make yourself understood; power to hold the undivided attention of your audience and to speak with authority. Just in proportion as you are able to obliterate your personality; hold the objective in abeyance; give full sway to the subjective, i. e., make no conscious effort to think or speak, will you give forth that which edifies your hearers and surprises and helps yourself.[2] In fact, your greatest illumination will come

[1]Matt. x. 19-20. [2]Rom. x. 8.

to you when you thus give yourself over to the influence of the Spirit.

This, however, must not be confounded with the modern "gift of tongues." This phenomenon is frequently observed among Spiritualists, and is simply a phase of hypnotism. The higher spiritual development is impossible to any one who domineers another mind or becomes an hypnotic subject.

Note. In concentrating, for reasons unnecessary to mention here, it is preferable to sit, in an easy position, with the face to the East, the hands clasped, the body relaxed but erect, with eyes closed and the head inclined slightly upward.

The highest development can only come from definite, methodical, systematic and persistent concentration; prayer without ceasing—remembering always Emerson's definition of prayer, "The joyful soliloquy of a beholding soul." So do not be discouraged if your first attempt or address is not all you expect, success will certainly crown perseverance.

IV

Illumination

AS PREVIOUSLY indicated, the exercises here presented are not intended as fixed formulæ.

We are what we consciously or unconsciously think; we may think what we choose, and thus we may choose **and become** what we wish to be!

The ideas conveyed by the words, **harmony, peace, power, poise, purity, purpose, prosperity, plenty, love, health, righteousness, abundance, wisdom, healing power,** and **achievement** appeal to me as being worth while in my own experience, and hence the effort to so think as to bring them into expression out of the great within.

Something entirely different may appeal to you. Then, again, you may make use of the thoughts presented in these forms as a sort of preparatory course, so to speak.

If you do so, put your whole soul into the oral Affirmations and Blessings, as well as in the Concentrations.[1] Gradually you will find your own mind becoming illumined, and these thoughts will prove to be only suggestions—simply seed thoughts, from which will grow mental forests of richest spiritual foliage,

[1] 1 Tim. iv. 15.

under whose spreading branches your Soul of souls may take sweetest rest and comfort. You will soon come to know what it is to "dwell in the secret place of the Most High," and "abide under the shadow of the Almighty."[1]

While in the Silence, your mind occupied with thoughts of Peace, Power, Poise, etc., your very Soul going out in intense longing desire for their attainment, you may at intervals get wonderful glimpses of the Cosmic World.[2] At such times you will become enlarged in your mental and spiritual vision; you will transcend all consciousness of a physical body or environment; you will seem to be pure intelligence or spirit, and have a consciousness of your Oneness with the All. While in this state thinking will be very easy and pleasant, and you can direct your thoughts into any desired channel with the utmost ease and delight. The things you pray for or desire while in this state of spiritual illumination will surely come to pass, for it is no longer you, but the Spirit that is praying in you.[3]

Ask and expect the illumination, and the inspiration of the Holy Spirit, and you will realize something of the meaning of, "Eye hath not seen, nor ear heard, neither have

[1]Ps. xci. 1. [2]Cor. xii. 4. [3]Rom. viii. 26-27; 1 Cor. xiv. 15.

entered into the heart of man, the things which God hath prepared for **them that love Him.** But **God hath revealed them unto us** by **His Spirit;** for **the Spirit searcheth all things;** yea, **the deep things of God."**[1]

When once you have had a vision of this Cosmic World, and realized your Oneness with it, and known what it is "to have the mind of Christ,"[2] you will exclaim with Paul, "I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ."[3] From that moment you will not permit anything to interfere with your going forward in the evolution of your life and character, into all that Infinite Mind in Infinite Wisdom and Infinite Love has involved in your very being, and **expects** of you, yea, **gives** you Infinite **power** to realize and express!

[1] 1 Cor. ii. 9-10. [2] 1 Cor. iii. 16; Phil. ii. 5-6.
[3] Rom. viii. 38-39.

V

"I Am"

THUS shalt thou say unto the children of Israel, I AM hath sent me unto you.—Ex. iii. 14.
Before Abraham was, I AM.—John viii, 58.

Let this mind be in you, which was in Christ Jesus: who, being in the form of God, thought it not robbery **to be equal with God.**—Phil. ii. 5-6.

For it is God that worketh in **you** both to will and to do of **his** good pleasure.—Phil. ii. 13.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. v. 16.

It is absolutely essential, in spiritual development, that we should not only distinguish between the house and the tenant, but that we should come to know "what manner of men we are,"[1] who we are, and what our antecedents.

"In the beginning, God"[2]—**God is all** and in all,[3] and before all things, and by **Him all things** consist.[4] He is all of me! I am an individualized, integral part of Him. My real self—the **"I am"** within me, is not only created in the image of God, but is a veritable part of God![5] Therefore **"I** and the Father are **one,"**[6] and before Abraham, or any other individualized entity existed, **I am!**[7]

[1]Matt. viii. 27. [2]Gen. i. 1. [3]1 Cor. xv. 28. [4]Col. i. 17. [5]Gen. ii. 7. [6]John x. 30. [7]John viii. 58.

Hence in all our affirmations, we should distinguish very carefully between **me** and mine; between the **"I"** and "my." To say, **"I** am sick," is to affirm that God is sick. That is not true. God is Health! If we are so unwise as to make any affirmation of our ills, let us, at least, be truthful, and say that the body—the house—is out of repair, but **I** am not. My body may, through my neglect or wrong thinking, become diseased. But **I** am not diseased. **I** cannot be! My body may decay and die. But **I** cannot die!! **I** and my Father are One, and **I** am living in eternity **now!!** **I** shall always **live!!!** Not the personal **I,** but "God that worketh in me, both to will and to do of His good pleasure."[1]

A realization of the reality of the **"I am"** will cause us to "Let our light so shine before men," that they, seeing our good works, will not conclude that we have some special talent or genius which they have been denied, but they will regard us as samples, as demonstrations, and they will "glorify the Father which is in heaven"—heaven within each of us.[2] They will be encouraged to cultivate "the mind that was in Christ Jesus."[3] They will come to understand that "with God all things are possible,"[4] that God is with them, and "these and greater things" will they do![5]

[1]Phil. ii. 13. [2]Matt. v. 16. [3]Phil. ii. 5.
[4]Mark x. 27. [5]John xiv. 12.

So in making the affirmations herein contained, we are aided in our comprehension and realization of our **oneness** with the **Father,** by remembering at all tiimes that **"I am,"** is God within.

Whenever results are obtained, always give the credit and the praise to the Divine Spirit within, never to the personal **I.**

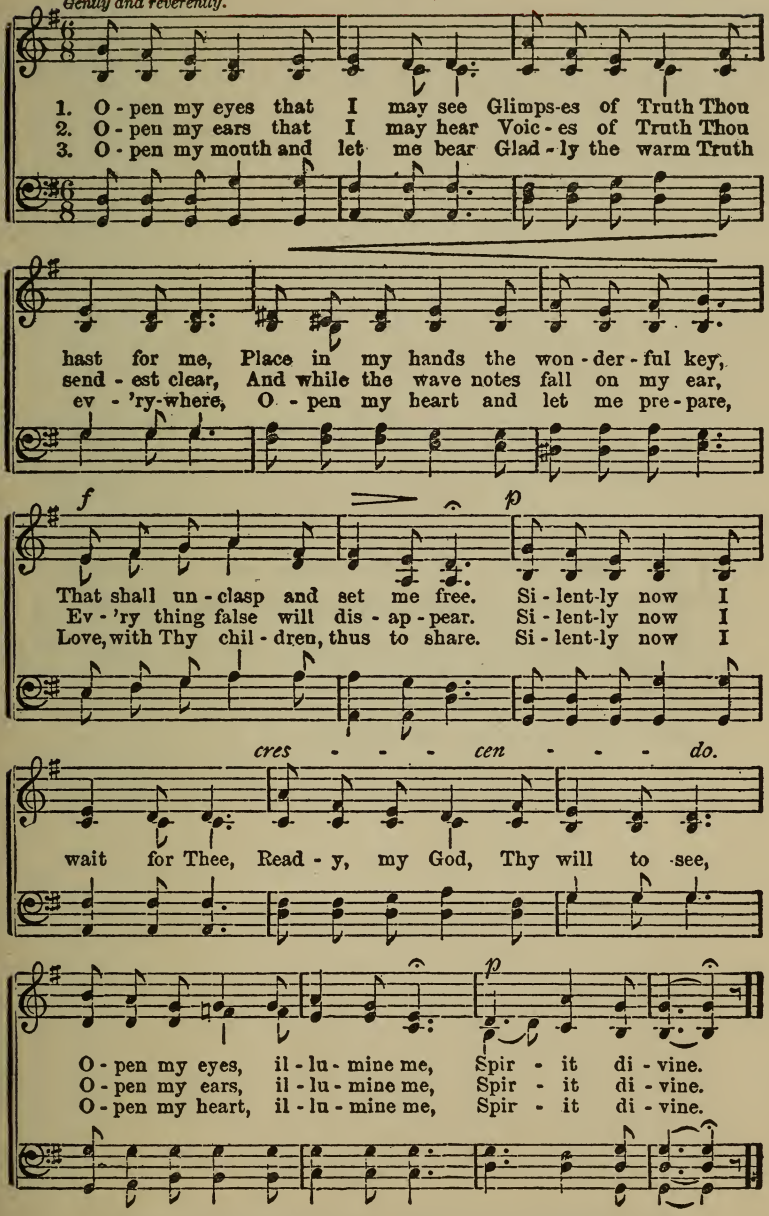
"The Father that dwelleth in me, he doeth the works."[1]

[1]John xiv. 10.

"Open My Eyes That I May See"

C. H. S. Psalm 119 : 18. Clara H. Scott.

Gently and reverently.



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VII

Invocation

LET the words of my mouth, and the meditation of my heart, this day, be Thy words and Thy meditations, O Lord, my strength, and my redeemer.—Ps. xix. 14.

VIII

In Touch with the Universe

God is all and in all.—1 Cor. xv. 28.

In Him we live, and move, and have our being — Acts xvii. 28.

The Spirit of God is omnipresent and pervades every atom of my being as well as every atom of the universe. God is All and in All. I am therefore at one with the ALL and in touch with all that is, and all that is, is working for my good and aids me in doing good.

IX

"My Prayer"

"TO be ever conscious of my unity with God, to listen for His voice, and hear no other call.

"To separate all error from my thought of man. To see him only as my Father's image, to show him reverence, and share with him any holiest treasures.

"To keep my mental home a sacred place, golden with gratitude, redolent with love, white with purity, and cleansed of self-will.

"To send no thought into the world that will not bless, or cheer, or heal.

"To have no aim but to make earth a fairer, holier place, and to rise each day into a higher sense of life and love."—C. S.

X

Blessings

Bless and curse not.—Rom. xii. 14.

GOD blesses all the people in the East today, and makes me a blessing unto them. (Notes 1, 2 and 3.)

* * *

God blesses all the people in the South today, and makes me a blessing unto them.

* * *

God blesses all the people in the North today, and makes me a blessing unto them.

* * *

God blesses all the people in the West today, and makes me a blessing unto them.

* * *

God blesses every living creature on this earth today, with Harmony, Peace, Prosperity, and Plenty.

* * *

God blesses every discarnate spirit in the underworld today, with a desire for Progress, Wisdom, and Love.[1]

* * *

God blesses all the higher, sublimated Intelligences, this day,[2] with Progress, Wisdom, and

[1]Peter iv. 6. [2]Heb. i. 14; Ps. xci. 11.

Love, and keeps me in sympathetic union with them.

* * *

God blesses my wife and children, our home, and every one who shall come within our gates, this day, with Harmony, Happiness, Health, Love, Prosperity, Plenty, and Peace.

* * *

God blesses my Mother, Father, Brother, and Sisters, and their loved ones, this day, with Harmony, Happiness, Health, Love, Prosperity, Plenty, and Peace. (Note 4.)

* * *

God blesses The ———— for Girls, its Board of Managers, its Superintendents, its teachers, helpers, and every girl there, this day, with Harmony, Happiness, Health, Love, Prosperity, Plenty, and Peace.[1] (Note 5.)

* * *

God blesses all my relatives, friends, and acquaintances for whom I have been in the habit of praying, this day, with Harmony, Happiness, Health, Love, Prosperity, Plenty, and Peace.[2]

* * *

God blesses Mr. ———, Dr. ———, and all the men and women on earth, who are out

[1]Matt. x. 12-13; Luke x. 5. [2]Job xlii. 10.

of harmony with me this day. God makes me worthy of their love and friendship and blesses them with Harmony, Happiness, Health, Love, Prosperity, Plenty, and Peace.[1] (Note 6.)

* * *

God blesses me this day with Peace; with Power; with Poise; with Purity; with Purpose; with Prosperity, and with Plenty.

[1]Rom. xii. 14; Matt. v. 44-48. Peace, Phil. iv. 7; Isa. xxvi. 3. Power, Ps. xviii. 32; Phil. iv. 13; Matt. xxviii. 18; Isa. xl. 29. Poise, Ps. lxii. 6-7, xlvi. 1-3; Heb. xiii. 6; Acts xx. 24. Purity, Ps. xxiv. 3-4; Matt. v. 8; Titus, i. 15. Purpose, Eph. i. 9-10; iii. 11. Prosperity, Ps. i. 1-3; xxiii. all; xc. 16-17. Plenty, Ps. xxxvi. 8; lxviii. 19; John xvi. 15; 1 Cor. iii. 21.

NOTES

1. Stand facing the East (North, South, or West). As the words are being uttered, make appropriate gestures with the hands, and allow the mind's eye to scan all the countries of the globe at your east.

2. We are a blessing to all the world, yea, to the Universe, when we generate and send out, into the mental atmosphere surrounding us, only thoughts of Harmony, Health, Peace, Purity, Love, etc.

3. The desire to be a blessing to the world will enlarge our concept of our lives and influence, and the spirit within will give us increased capacity and ability to be of help.

4. Always face the direction of the people or institution you are blessing. Form in your mind's eye as perfect a mental vision of them as possible. With appropriate gestures of the hands, send forth, with all the deepest feeling of your soul, the spoken word, and mentally conceive of their experiencing your blessings as pronounced.

5. Great blessing and profit comes to the sincere seeker in pronouncing blessings upon workers and believers in

various churches, sects, movements and institutions. Every human being is entitled to your love and goodwill, especially so if he is engaged in some work for humanity, whether the work or creed is according to your comprehension of truth or not. The very fact that he is impelled to work or teach is scientific evidence that there is a field for his labour and some minds evolved to just the plane where his truth is of assistance. "Love believeth all things."[1] Because you can read philosophy without having to spell it out, makes the alphabet no less a truth or less essential to the beginner.

6. There is no greater love-developing exercise than sending positive thoughts of love and blessings daily to those who misuse or persecute us. We should never try to control their actions, not even in prayer. But by making ourselves worthy of their love and friendship; keeping ourselves in perfect harmony, by never entertaining, for a moment, a discordant thought; and always maintaining the attitude of the Master on the cross.—"Father, forgive them, they know not what they do;" we prevent absolutely our enemies from harming us. In time they will cease from all their bitterness toward us, if indeed they do not become our friends. WE HAVE NO ENEMIES, ONLY TEACHERS!

[1] I Cor. xiii. 7.

XI

Affirmation

I AND the Father are one.—John x. 30.

I can do all things through Christ which strengtheneth me.—Phil. iv. 13.

The Lord is my Shepherd, I shall not want.—Ps. xxiii. 1.

Affirmations

I am Love; I am Health; I am Righteousness; I am Abundance, through Jesus the Christ my Saviour.[1] (Note.)

I am Wisdom; I am Healing Power; I am Achievement, because I am one with God.[2]

Note. Aside from the theological teachings about Jesus of Nazareth; the doctrine of the Atonement, etc., if He has brought to me the truth that sets me free, and enables me to recognize the Divinity of man, and my oneness with the Father, HE IS MY SAVIOUR.

[1]Matt. vi. 33; 1 John iv. 13 and 16; John x. 30; Isa. lviii. 8; Mal. iv. 2. [2]2 Cor. vi. 16; Acts xvii. 28. Love, 1 John iv. 12 and 16. Health, Prov. xii. 18; Ps. xlii. 11; Jer. xxx. 17, xxxiii. 6. Righteousness, Prov. xi. 5, viii. 18; Ps. cxii. 3, iv. 1; Ps. xv. 2; Job xxvii. 6, xxix. 14; 1 Cor. i. 30. Abundance, Phil. iv. 18-19; Ps. xxxvii. 29. Wisdom, Ps. xlix. 3; Prov. ii. 6; Col. ii. 3; James iii. 17, i. 5. Healing Power, Mark xvi. 18; Luke x. 9. Achievement, Phil. iv. 13; Ps. xviii. 32.

XII

A Prayer

O MY Father, give me a deeper consciousness of my oneness with Thee to-day than I have ever had before.

Take me upon the heights with Thee this day, and put Thy smile upon my face, and Thy song within my heart and upon my lips. Give me a smile for every living creature I shall meet this day.

Thou wilt think Thy thought of grandeur and greatness; of abundance and achievement; of wisdom and love through my brain this day, Thy constructive thought that always sympathizes with the superior side of people and Things.

Thou wilt whisper words of truth into my ears today and look out through my eyes and show me Thyself in everybody and in everything. Thou wilt inbreathe through my nostrils this day the veritable breath of life and speak through my mouth the words of eternal life.

The words that goeth forth out of my mouth this day shall be Thy words; words that goeth forth out of unfeigned lips that do not return unto Thee void, but accomplish that whereunto Thou dost send them; words that become flesh.

These hands are Thy hands; they are beautiful hands; useful, dexterous hands filled with healing and helpfulness all this day.

A Prayer

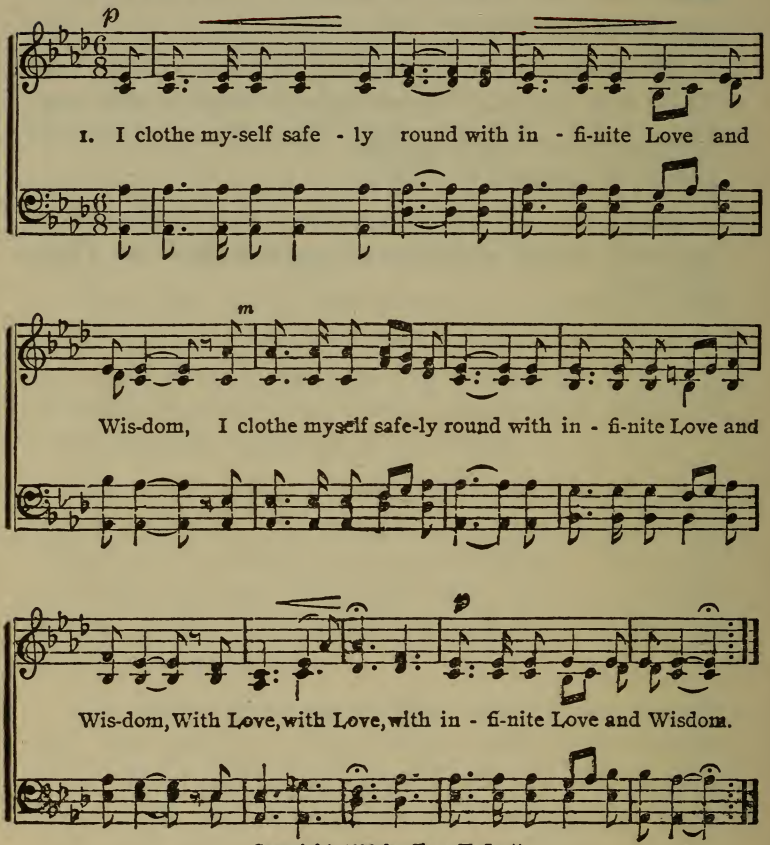
These feet are Thy feet; they are beautiful feet, shod with the preparation of the gospel of peace, and Thou dost carry me about on them this day on errands of usefulness and mercy.

This body is the Temple of Thy Holy Spirit and Thou wilt express Thyself fully through it this day. Every bone, tendon, muscle, fibre, tissue, nerve and cell shall respond to Thee.

Every impulse of my nature; every aspiration of my soul; every ambition of my life shall be Thine this day.

Infinite Love and Wisdom

ESTHER MARION. FOR HEALING SERVICE. C. H. S.



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XIV

Harmony

In tune with the Infinite

Harmony

"The Kingdom of Heaven is Within."

I AM harmony because I am in tune with the Infinite.

I am contented and in harmony with my present surroundings and circumstances.[1] They are a true reflection of what I am today; they will improve as I grow.

I am in harmony with the furnishings of this room, with the architecture of this building; with the city, country, and the world in which I am now living.

I am in harmony with the weather. The sun shines, though it may be temporarily hid by passing clouds.

I am in harmony with every living creature,[2] and shall be able to harmonize with all of God's creatures this day.

The Kingdom of Heaven is harmony.[3] The Kingdom of Heaven is within me, I am therefore harmony, and there is harmony within and without.

I am in harmony with all my environment. My environment is God.[4] God is good. God is love.[5] God is all and in all.[6] In God I live

[1]Phil. iv. 11. [2]Gen. ii. 19; John xvii. 21. [3]Ps. xvi. 11. [4]Acts xvii. 28. [5]1 John iv. 16. [6]1 Cor. xv. 28.

and move and have my being.[1] So I am completely surrounded and environed and pervaded by the Infinite, and as I and the Father are One,[2] I am in harmony with God; with my higher self, and with all the higher Intelligences in the universe.

I am in harmony with all God's laws. It is through observing God's laws in my life that my character is being perfected,[3] that I am coming to more fully realize my oneness with the Father. Therefore, I love God's laws and am in entire harmony with them. I love God, whose son I am, and I desire above all else to realize in my very soul the great fact of my own Divinity.

Therefore, this day, I love God with all my heart, with all my understanding, with all my soul, and with all my strength, and my neighbour as myself.[4]

This day all the powers of my being shall be used in such perfect harmony, in doing the work God gives me to do, that I shall know I have infinite love for every living creature, and in very truth love my neighbours as myself—wishing him to recognize and realize his oneness with God.

[1]Acts xvii. 28. [2]John x. 30.
[3]Gen. xvii. 1; Matt. v. 48; Phil. iii. 12; 2 Tim. iii. 17.
[4]Mark xii. 33.

XV

Peace

THOU wilt keep him in perfect peace, whose mind is stayed on Thee.

Isaiah xxvi. 3.

Peace

"GREAT peace have they which love thy law: and nothing shall offend them."[1] Father, I thank Thee for peace. I love Thy law, it is the observing of Thy law that is perfecting my character; that is making me more and more conscious of my oneness with Thee, and nothing this day can offend me.

All things are working for my good.[2] Only those things come to me that are required for my assistance and the purification of my character; therefore, nothing attempts to offend me this day. Only my own can come to me, and my own can not offend me. I am on the heights with Thee,[3] infinitely above offence or slight of any kind, and have in very truth great peace.

I seek peace and pursue it.[4] I am peace, because I am one with Thee.

"God is peace, that peace surrounds me,
In that peace I safely dwell,
'Tis above, beneath, within me,
Peace is mine and all is well.
God is peace, pure peace,
God is peace, sweet peace,
That peace is mine—mine, and all is well."

[1]Ps. cxix. 165. [2]Rom. viii. 28. [3]Ps. xxiv. 3. [4]1 Peter iii. 11.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."[1] O Lord, today I am in perfect peace and thank Thee for it. I am and have the peace of God that passeth understanding,[2] because my mind is stayed on Thee; because I am One with Thee. Thy mind is my mind, Thy will my will. I will to do Thy will this day and my peace is perfect.

The entire influence of my life and thought this day shall be for peace. Every thought that I permit to remain in my conscious mind shall add to, rather than disturb, the peace and harmony of the world, or of any individual creature in the world.

I will follow after the things that make for peace and the things that edify.[3] Every thought to which I give expression, this day, by spoken or written word; by intonation of voice; by expression of the face; by movement or gesture of the hands or body, shall be for peace and harmony.[4] My feet shall be shod with the preparation of the gospel of peace.[5]

This day I will live the righteous life. I will be true to the highest within me. I know that the fruit of righteousness is sown in peace of them that make peace. My ways shall please

[1]Isa. xxvi. 3. [2]Phil. iv. 7. [3]Rom. xiv. 19.
[4]Rom. x. 15. [5]Eph. vi. 15.

God, and therefore I claim the results of the law: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."[2] So today I not only have peace, but am in peace with all who shall in any manner think of me. Whenever my name or thought of me shall come above the mental horizon of another soul, this day, thoughts of peace shall result. I have no enemies, all men and all circumstances are simply my teachers.

I follow peace with all men.[3] I am peace, perfect peace, and by the harmony of my own life I vibrate peace wherever I may go or send my thought. I am a peacemaker. The Master has said, "Blessed are the peacemakers, for they shall be called the children of God."[4] I contribute to the peace of the world today by putting into vibration positive thoughts of peace and harmony.

I will not permit a single inharmonious or disquieting thought to enter my mind this day. My mind is my kingdom. I am its absolute Ruler. I am supreme in my mental world today, and I think thoughts of peace because I am peace. I am one with God, the author of peace, hence all is peaceful, and calm, and serene in my life and in my world today.

[1]James iii. 18. [2]Prov. xvi. 7. [3]Heb. xii. 14. [4]Matt. v. 9.

"Far away in the depths of my spirit today,
Rolls a melody sweeter than psalm,
In celestial-like strains, it unceasingly falls
O'er my soul like an infinite calm.
Peace, Peace. Wonderful peace,
Coming down from the Father above,
Sweep over my spirit, for ever I pray,
In fathomless billows of love."

O my Father! my heart swells with gratitude to Thee, for this peace that passeth understanding; that keeps my heart and mind through Christ.[1] I thank Thee for the Christ-life lived by the Master, that has revealed to me my relation to Thee, my oneness with Thee, my inherent divinity as Thy son, and made possible the wonderful peace that is now flooding my soul!

O my Father! give me a deeper consciousness of Thy presence with me this day than I have ever had before!

[1]Phil. iv. 7.

XVI

Power

ALL power is given me in heaven and in earth. —Matt. xxviii. 18.

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.—2 Tim. i. 7.

Power

I THANK Thee, O God, for power! I am power, because I am one with Thee![1] Thou art Almighty! Thou art Omnipotent! Thou art All-Powerful, and I am in Thee. In Thee I live, and move, and have my being![2] I am a part of Thee. Thou art all of me![3] Being in Thee, I partake of Thy power. Thou hast crowned me with glory and honour. Thou hast made me to have dominion over the works of Thy hands; Thou hast put all things under my feet![4]

All power is given unto me in heaven and in earth,[5] for the purpose of doing the work Thou hast for me to perform this day. I am a labourer together with God,[6] a co-worker with Omnipotence! Therefore, I have all power with which to accomplish the purposes of my being this day.

I can do all things through Christ which strengtheneth me.[7] All power in heaven and in earth is given me for the perfection of my life and character.[8] With God all things are possible,[9] and God girdeth me with strength, and maketh my way perfect.[10]

[1]John x. 30. [2]Acts xvii. 28. [3]1 Cor. xv. 28. [4]Ps. viii. 5-6. [5]Matt. xxviii. 18. [6]1 Cor. iii. 9. [7]Phil. iv. 13; John xiv. 12. [8]Matt. xxviii. 18. [9]Mark x. 27. [10]Ps. xviii. 32.

God has involved in me His image and mind, and all the characteristics of a God-man, hence I have all the power necessary to evolve from my inherent being all the qualities, attributes and faculties with which I have been endowed from all eternity.

I have the power to do God's will this day; to be fruitful in every good work; to increase in knowledge of God; to be strengthened with might, according to His glorious power; to have all patience and longsuffering with joyfulness.[1]

I am supreme in my sphere. I have the power to think the thoughts of God after Him this day. God hath not given me a spirit of fear, but of power, and of love, and of a sound mind.[2] I have, and exercise, the power to keep my mind free from all weak or discordant thoughts or emotions.

I have the power to send forth thoughts of health and healing of wonderful potency this day. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."[3] The tongue of the wise is health,[4] and I will speak the word of health this day.

I have the power to use such language today as to make myself understood, to offend

[1]Col. i. 10-11. [2]2 Tim. i. 7. [3]Isa. xl. 31. [4]Prov. xii. 18.

not in word. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."[1]

I am one with the Father, and the Father is all-powerful. I am strong in the Lord and the power of His might.[2] I am all-powerful in my sphere today, for the Lord Jehovah is my strength!"[3]

I have the power to be in harmony with all the people with whom I shall come into contact this day; to be in harmony with my circumstances and surroundings, the power to be in full accord and harmony with my environment. My environment is God. God is all. He is before all things, and by Him all things consist.[4] In Him I live, and move, and have my being [5] I have the power to produce harmony in my world, and the power that comes from a harmonious life is mine today.

I have the power to live in peace with myself, with the world, with all God's creatures. I am peace, and have the power to make peace wherever I may be or in whatever circumstances I may be placed this day. I am a peacemaker. "Blessed are the peacemakers: for they shall be called the children of God."[6] The power that naturally comes from a peaceful life is mine today.

[1]James iii. 2. [2]Eph. vi. 10. [3]Isa. xii. 2. [4]Col. i. 17. [5]Acts xvii. 28. [6]Matt. v. 9.

I have the power of poise this day. I have the power to be calm, and serene, and undisturbed in and under all circumstances, the power to rule my own spirit,[1] and thus produce a feeling of poise in those with whom I associate this day. I have the power to inspire others with a sense of calmness, serenity, and assurance. I have the power, this day, that naturally comes from a calm and serene life.

I have the power of **purity** today, the power to think the pure thought about myself and others. The power to live the white life is mine today. "Blessed are the pure in heart: for they shall see God."[2] I shall see God in every human face and in every circumstance of my life this day. God is love.[3] I see only love in all that comes into my life this day. I have the power to be so pure in my mind that I shall exert a purifying influence upon all with whom I may come into contact. To me this day all things shall be pure,[4] and the power is mine that naturally comes to a pure man, and flows from a pure life.

I have the power of **purpose** today, the power to live in accord with the eternal purposes of God, regarding myself. And the power that comes from a purposeful life is mine.

[1]Prov. xvi. 32. [2]Matt. v. 8. [3]1 John iv. 16. [4]Titus i. 15.

I have the power to **prosper** today;[1] to think the thought of **prosperity,** and the power to help others prosper. I have the power that naturally belongs to a prosperous man, and I shall use my prosperity in the upbuilding of God's kindom on earth.

I have the power of **plenty** this day. All things that the Father hath are mine.[2] I have the power to demonstrate abundance for myself and those about me. The power of "the life more abundant"[3] is mine. "He that overcometh shall inherit all things."[4]

I have the power that **wisdom** confers this day. I am one with God, and in God is all the wisdom of all universes, and of all eternities. God's infinite Spirit of wisdom permeates every atom of my being. "If any lack [need] wisdom, let him ask of God, that giveth to all men liberally and upbraideth not."[5] God's wisdom pervades and fills me now, and I shall speak the right word, and do the right thing, in the right place and at the right time during this entire day. The power that comes from a wise use of all my faculties and gifts this day is mine.

I have the power to **love** this day. I have the power to maintain an unselfish and disinterested love for all my fellow-beings. I am

[1]Psalm i. 3. [2]John xvi. 15. [3]John x. 10.
[4]Rev. xxi. 7. [5]James i. 5.

love! I am one with God, and God is love. He that dwelleth in love, dwelleth in God, and God in him.[1]

I have the power to love every living creature, this day, with infinite love. I love all my environment, and all my environment loves me, because my environment is God![2] God is all and in all, and God is love. I have the power that naturally belongs to a loving Soul.

Today I shall be about my Father's business.[3] I am a co-worker with God![4] Nothing is impossible to me.[5] God has endowed me with the power to accomplish everything I shall attempt.[6] All power in earth and in heaven is mine.[7] I am power!

O my Father, I thank Thee for this great gift, this wonder-working power. Wilt Thou lead me into paths of righteousness, for Thy name's sake,[8] and teach me to use this, Thy infinite power, in wisdom and in love? Help me to overcome, and give me to eat of the Hidden Manna![9]

[1]1 John iv. 16. [2]Acts xvii. 28. [3]Luke ii. 49. [4]1 Cor. iii. 9. [5]Phil. iv. 13. [6]Mark x. 27. [7]Matt. xxviii. 18. [8]Ps. xxiii. 3. [9]Rev. ii. 17.

XVII

Poise

HE that ruleth his spirit is better than he that taketh a city.—Prov. xvi. 32.

But none of these things move me.

Acts xx. 24.

Poise

I AM poise. I am perfectly calm and serene. I am poise of spirit; poise of mind, and poise of body. I have Physical, Mental, and Spiritual poise.

I have spiritual poise because I dwell in an infinite sea of spirit that is eternally calm and serene, like the bottom of the great deep. This eternal calmness and serenity pervades every atom of my being, as the water of the ocean permeates the sponge at its bottom, and this day keeps me in perfect spiritual poise.

My life is hid with Christ in God.[1] I dwell in the secret place of the Most High. I abide under the shadow of the Almighty.[2] The Lord of Hosts is with me![3]

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?[4] He is my rock and my salvation. He is my defence; I shall not be moved.[5] God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be

[1]Col. iii. 3. [2]Ps. xci. 1. [3]Ps. xlvi. 7.
[4]Ps. xxvii. 1. [5]Ps. lxii. 6.

troubled, though the mountains shake with the swelling thereof.[1]

God is my rock and my fortress.[2] In Him I live, and move, and have my being.[3] Nothing but good can come to me this day, for all things work together for good to those that love God.[4] God is all, and God is good. God is love, and all that comes to me this day comes filtered through the love of God.

He hides me in His pavilion; in the secret of His tabernacle; He sets me upon a rock.[5] If God is for me, who can be against me?[6] Therefore I am perfectly calm and serene in my mind. I fear not what man can do unto me;[7] I am undisturbed, none of these things move me.[8] I have mental poise.

The peace of God floods my soul, and the power of God is within me, therefore my poise of mind is perfect.

I have poise of body, this day, because my body is the temple of the Holy Spirit.[9] The spirit of God dwelleth in me,[10] permeating and pervading every fibre of my being, and giving me perfect physical poise.

The Spirit constructs from the food I eat and the air I breathe today, tissues of health and strength, tissues of youth and vitality. The

[1]Ps. xlvi. 1-3. [2]Ps. xxxi. 3, lxxi. 3. [3]Acts xvii. 28. [4]Rom. viii. 28. [5]Ps. xxvii. 5. [6]Rom. viii. 31. [7]Heb. xiii. 6. [8]Acts xx. 24. [9]1 Cor. vi. 19. [10]1 Cor. iii. 16.

Spirit refines every cell in my body, and gives me a pleasing personality maintained in perfect poise.

This day no evil shall befall me, neither any plague come nigh my dwelling. He gives His angels charge over me, to keep me in all my ways. They bear me up in their hands, lest I dash my foot against a stone.[1] He preserves me from all trouble.[2] The angel of the Lord encampeth round about me and delivereth me.[3] He keepeth all my bones, not one of them is broken.[4] Yea! I have perfect physical poise. Sitting or standing; walking or riding; awake or asleep, no accident or harm can come to my body—the temple of God, whose temple I am.[5]

If I pass through the waters, they shall not overflow me. If I walk through the fire, I shall not be burned, neither shall the flame kindle upon me.[6]

God dwells in me and walks in me. His Holy Spirit has full control of all my members.[7] My brain is employed today in thinking the thoughts of God after Him. The Holy Spirit within shall give expression through my mouth to thoughts of wisdom and love. My mouth shall speak of wisdom, and the medi-

[1]Ps. xci. 10-12. [2]Ps. xxxii. 7. [3]Ps. xxxiv. 7.
[4]Ps. xxxiv. 20. [5]1 Cor. iii. 16. [6]Isa. xliii. 2. [7]2 Cor. vi. 16.

tation of my heart shall be of understanding.[1] My language this day shall be pure, calm, serene, truthful, and temperate. I will use no idle words.[2] My speech shall be with grace, seasoned with salt, that I may know how to answer every man.[3]

The Holy Spirit keeps me this day in perfect poise on the Heights with God,[4] and puts the smile of God upon my face.[5] I am calm and serene, and have a smile for every living creature that I shall meet today. I am a child of the King, and shall carry myself in perfect poise, in the full assurance that in God I live, and move, and have my being,[6] and that all that comes to me this day is of and from God, and therefore good.

Hence, I am in perfect Spiritual, Mental and Physical poise.

O my Father, wilt Thou give me such a realization of these truths, such a consciousness of my oneness with Thee, this day, in my inner soul, that nothing from without can disturb me, that "none of these things move me."[7] that because I am in Thee and Thou art in me,[8] I shall have absolute peace, and calmness, and serenity—perfect **poise!**

[1]Ps. xlix. 3, xxxvii. 30; Prov. x. 13. [2]Matt. xii. 36. [3]Col. iv. 6. [4]Ps. xxiv. 3-4. [5]Ps. xxxi. 16, xlii. 11. [6]Acts xvii. 28. [7]Acts xx. 24. [8]2 Cor. vi. 16.

XVIII

Purity

BLESSED are the pure in heart for they shall see God.—Matt. v. 8.

To the pure all things are pure.

Titus i. 15.

Purity

I AM purity. I and the Father are One.[1] In God I live, and move, and have my being.[2] I am a part of God, and God is All,[3] all of me, me, and God is purity.

I am with God on the heights today. I shall ascend into the hill of the Lord and stand in His holy place,[4] because He has created within me a pure heart,[5] and cleansed my hands.

To me, this day, all things are pure,[6] because God is pure, and God is All. All things are delivered unto me of my Father,[7] and all things are pure.

Today all my thoughts are pure, and my words shall be pleasant words.[8] He has turned unto me a pure language.[9] My language shall be pure and chaste, filled with wisdom and love.

Every aspiration, every ambition, every emotion, every sentiment, every purpose, every desire, and every thought of my being is pure.

I love my neighbour as myself,[10] and seek only to bless, and cheer, and help him. I de-

[1]John x. 30. [2]Acts xvii. 28. [3]1 Cor. xv. 28. [4]Ps. xxiv. 3-4. [5]Ps. li. 10. [6]Titus i. 15. [7]Matt. xi. 27. [8]Prov. xv. 26. [9]Zeph. iii. 9. [10]Luke x. 27.

sire only his good, and seek not the advantage of any man.

My aspiration is to become perfect, as the Father in heaven is perfect.[1] My greatest ambition is to develop all the powers and talents with which God has endowed me, and use them to the greatest possible extent in blessing the world in which I am now living, and in helping to make of it a Paradise.

Today no thought shall find lodgment within my mind, or form in the words of my mouth, but such as shall add to the purity, and chastity, and healthfulness of the mental atmosphere of the earth.

All my business transactions and social intercourse with the world, today, shall be characterized by purity, and unselfishness, and love.

I make no provision for the flesh, this day to fulfill the lust thereof.[2] I extend to everyone my help and my protection, with no ulterior motive aside from pure and unselfish love.

This day my life shall be absolutely white—one of spotless virtue.

"Blessed are the pure in heart: for they shall see God."[3] O my Father, I thank Thee for purity, and for the great satisfaction of seeing Thee, of perceiving Thee in every phase of my life and experience this day. I

[1]Matt. v. 48. [2]Rom. xiii. 14. [3]Matt. v. 8.

see Thee in every circumstance of my life, and fully realize that Thou art All; that there are no accidents,[1] that there is no such thing as chance, but that everything that comes into my life today comes from Thee, in exact obedience to the laws governing my existence.

I see Thee in every man, woman, and child I meet this day, siince they, as myself, are all created in Thy image.[2]

I see Thee everywhere, and in every thing, and Thou art love.[3] All that comes into my life this day comes through love. I am completely sheltered, surrounded, and pervaded by Thee—in Thee I live, and move, and have my being;[4] Thou art all and in all, and I see Thee in all things because my eye is single.[5]

I am looking only for the good, and refuse to see anything but the good in everything and everybody. "To the pure all things are pure."[6]

I am pure in my love; pure in my motives; pure in my purposes; pure in my ambition to bless; pure in all my thoughts, and I continuously desire the mind that was in Christ Jesus![7]

O my Father, enlarge my comprehension, that I may realize more and more of Thy purity from day to day. I know, in truth,

[1]Col. i. 17. [2]Gen. i. 27. [3]1 John iv. 12 and 16.
[4]Acts xvii. 28. [5]Hab. i. 13; Matt. v. 29, vi. 22.
[6]Titus i. 15. [7]Phil. ii. 5.

that I am pure as Thou art pure, for I am one with Thee, created in Thy image and likeness; but I pray that I may become more conscious of this perfect purity, this sublimated purity, and fully and continuously realize it in every moment's experience!

O my Father, give me such an exalted, sublimated character as that I may have a perfect realization of spotless purity in my life this day!

XIX

Purpose

ACCORDING to the eternal purpose which he purposed in Christ.—Eph. iii. 11.

Purpose

O MY Father, I thank Thee for a purpose in life. I thank Thee that I am created in Thy image and likeness, and that Thou hadst a purpose in my creation.[1]

I thank Thee for all the experiences and lessons of my life thus far,[2] since through them I am gradually perceiving Thy purposes, and am thus being fitted for the larger, grander, nobler, and more useful life in accord with Thy purposes.[3]

Therefore, today it is my purpose to do Thy will; to be supreme in my own mind and life; to live in the upper story of my being, and to live on the heights with Thee,[4] where I may have the broad outlook and comprehensive view of the field of labour.

I realize that I always have been and always shall be; that to fulfill the purposes of my being, youth and health; strength and vitality are required. Therefore, it is my purpose to eat such food,[5] to take such physical exercise and to take such care of my body as to fully satisfy my spiritual, mental, and physical consciousness.

[1]Eph. iii. 11; Rom. ix. 17. [2]Rom. viii. 28.
[3]Eph. i. 9; 2 Tim. i. 9. [4]Ps. cxlviii. 1; Isa. xxxiii. 16.
[5]Ps. ciii. 5; Dan. i. 8; Gen. i. 29.

I recognize my body as a reflection of my mind—my real self created in Thy image, and therefore the Temple of the Holy Spirit.[1] Being such, it is divine in all its members, instincts, and desires, which were created by Thee for wise and necessary purposes. In harmony with this truth, it is my purpose this day to so train my appetites and desires as they shall contribute to my physical, mental, and spiritual well-being.

It is my purpose to maintain myself while doing my work in this present life, in perpetual and eternal youth;[2] to remain in the body until my work is completed, and to maintain perfect health, strength, and vitality of body, mind, and spirit until the end.[3]

It is my purpose never to permit a single inharmonious thought to remain in my mind for a moment.[4]

It is my purpose to think happy, uplifting, harmonious, and constructive thoughts, and to give expression to such thoughts in my words and actions this day.[5]

It is my purpose to develop and use every faculty of my intellect to its full capacity, to make use of all the functions of my mind and body for the purpose for which they were created, and to reflect in my spirit, mind, and

[1]1 Cor. vi. 19, xv. 38. [2]Ps. ciii. 5; 1 Tim. iv. 12. [3]Isa. lxv. 20-25. [4]2 Tim. i. 7. [5]Ps. xvii. 3.

body the image of God, in whose likeness I am.[1]

It is my purpose to cultivate assiduously the broadest love and deepest compassion for every living creature, especially my fellowmen, and to so develop my talents and faculties, and to so plan my work, that I may be of the greatest possible help to humanity, and aid materially in making of this earth a paradise for its creatures.[2]

Knowing I have all the power in earth and in heaven back of me in fulfilling God's purposes in my life, that with God nothing is impossible,[3] it is my purpose to live a life of faith.

It is my purpose to exercise faith in every circumstance and opportunity, since nothing can come into my life that is useless;[4] to exercise faith in my environment, which is only a reflection of my present state of consciousness;[5] to exercise faith in every living creature and in every human being with whom I come into contact, since the Spirit of the living God pervades them as well as myself; to exercise faith in myself, since I can do all things through Christ which strengtheneth me,[6] and

[1]Gen. i. 27. [2]Matt. v. 44-48; Isa. lxv. 17-25.
[3]Matt. xxviii. 18; Mark x. 27. [4]Rom. viii. 28.
[5]Prov. xxiii. 7. [6]Phil. iv. 13.

to exercise faith in God, who is all and in all, my Father, my Creator, my Co-worker![1]

O my Father, reveal to me, from day to day, Thy infinite purposes concerning myself and the work Thou wouldst have me do. Strengthen me this day in my purpose to become a perfect man in Christ.[2]

[1]Cor. iii. 9. [2]Eph. iv. 13.

XX

Prosperity

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Ps. i. 1-3.

Prosperity

MY FATHER, I thank Thee for prosperity. I am prosperity, because I am one with Thee.[1] I am in harmony with Thee and all Thy laws, as Thou dost give me to understand them. All the affairs of my life this day shall move forward prosperously, smoothly, and rhythmically. All my ways are known to Thee, Thou dost lead me in the paths of righteousness for Thy name's sake.[2]

There is no chance or accident in my life this day, because Thou dost direct my paths.[3] As the planets and constellations of the heavens, in obedience to Thy laws and purposes, move on progressively, with absolute certainty and mathematical exactness, so my life, ordered by Thee, is ever progressing, evolving, and ascending to Thee.

My life, this day, moves on, like the flow of a mighty river, prosperously and irresistibly victorious.

I am in harmony with all Thy laws, my constant desire and meditation is to perceive the purpose of Infinite Mind regarding my life, and attain unto, and live in harmony with it. Therefore, I claim the promise, "Blessed is the man that walketh not in the counsel of

[1]John x. 30. [2]Ps. xxiii. 3. [3]Prov. iii. 6.

the ungodly, nor standeth in the way of sinners, or sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."[1]

O my Father, I thank Thee for prosperity. I am prosperity! I think prosperity! I talk prosperity! I act prosperity! I attract prosperous people to myself this day, and my influence with them adds to their prosperity, and they assist in my prosperity.

I am prospered this day in everything I undertake to do, and I shall undertake only those things that love and wisdom shall suggest. In all my ways I acknowledge Thee, and true to the promise, Thou dost direct my paths.[2]

This day I take no unnecessary steps, nor go upon any fruitless errands. I am guided by Thee. I shall do Thy will, speak Thy words, and think Thy thoughts after Thee in wisdom and love, and the thing whereunto I set my hand this day shall prosper.

I am prosperity this day because, "The Lord is **My** shepherd: I shall **not** want. **He** maketh **Me** to lie down in green pastures: **He**

[1]Ps. i. 1-3. [2]Prov. iii. 6.

leadeth **Me** beside the still waters. **He** restoreth **My** soul: **He** leadeth **Me** in the paths of righteousness for **His** name's sake. Yea, though **I** walk through the valley of the shadow of death, **I** will fear no evil: for **Thou** art with Me; **Thy** rod and **Thy** staff **They** comfort **Me.** **Thou** preparest a table before **Me** in the presence of mine enemies; **Thou** anointest **My** head with oil; **My** cup runneth over. Surely **Goodness** and **Mercy** shall follow **Me** all the days of **My** life: and I will dwell in the house of the **Lord** for ever."[1]

O my Father, I thank Thee for guidance. I thank Thee for the green pastures, and the still waters. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.[2] I thank Thee for the paths of righteousness; the restoring of my soul, the renewing of my mind. I thank Thee for courage, for the total absence of fear at what once seemed danger. For the perfect love that casteth out all fear.[3] I thank Thee for the table filled with good things—the sumptuous feast; that my cup runneth over with the water of life, and the superabundance is of help to those about me; that I am "Prospered in all my ways."

I delight myself in Thee, and Thou dost give me the desires of my heart.[4]

[1]Ps. xxiii. all. [2]Ps. xvi. 6. [3]1 John iv. 18. [4]Ps. xxxvii. 4.

This moment my soul is stirred to its very depths with a thrilling sense and feeling of prosperity, and the possibility of achievement, and I shall go about my Father's business this day with triumphant victory permeating and vivifying every fibre of my being.

I am on the Heights with God! I am a labourer together with God! I and the Father are One! All is prosperity.

Father, again I thank Thee for prosperity. Let Thy work appear unto Thy servant, and Thy glory unto Thy children, and let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.[1]

[1]Ps. xc. 16-17.

XXI

Plenty

ALL things that the Father hath are mine.—John xvi. 15.

All things are yours.—1 Cor. iii. 21.

I have all and abound.—Phil. iv. 18.

That ye, always having all sufficiency in all things, may abound to every good work.

2 Cor. xi. 8.

Plenty

MY FATHER, I thank Thee for plenty. I have all and abound![1] Thou art the substance and reality of all things, I am one with Thee![2] In Thee I live, and move, and have my being,[3] and therefore I am the substance of all things necessary to the perfection of my life and work!

Thou art the substance of all things. I am in Thee, Thou art in me, and therefore I am substance! Thou art all, all is mine, for "all things that the Father hath are mine."[4]

The silver is Thine, and the gold is Thine.[5] The cattle upon a thousand hills are Thine,[6] and no good thing wilt Thou withhold from them that walk uprightly.[7]

The earth is the Lord's, and the fulness thereof,[8] and Thou suppliest all my needs according to Thy riches in glory through Christ![9]

Thou dost make all grace abound toward me, and I have all sufficiency in all things, so that I may abound to every good work Thou hast planned for me to do.[10]

I am a co-worker with God, and have all the resources of the Universe back of me for

[1]Phil. iv. 18. [2]John x. 30. [3]Acts xvii. 28. [4]John xvi. 15. [5]Hag. ii. 2. [6]Ps. l. 10. [7] Ps. lxxxiv. 11. [8]Ps. xxiv. 1; 1 Cor. x. 16. [9]Phil. iv. 19. [10]2 Cor. ix.. 8 and 11.

the successful prosecution of the work God has given, and is helping me to do.

All things are mine.[1] I am abundance! Like the lily of the field,[2] I have within me, and exercise the power to attract from all the universe of God, everything and all things essential to my life and progress; that I may be perfect, thoroughly furnished unto all good works.[3]

I live this day the life more abundant.[4] I am abundance of everything essential to a full, rich life of perfection.

All things are mine.[5] I am now trusting in the living God, who giveth me richly all things to enjoy.[6]

I am abundantly satisfied with the fatness of Thy house; and Thou dost make me to drink of the rivers of Thy pleasures.[7]

Thou hast been my dwelling-place in all ages,[8] and Thou art all, and all Thou hast is given unto me. I am abundance, great abundance!

I am abundance of **peace,** because God is peace, and I and the Father are one. I have inherited the earth and shall delight myself in the abundance of peace.[9]

[1]1 Cor. iii. 21. [2]Matt. vi. 28. [3]2 Tim. iii. 17. [4]John x. 16. [5]1 Cor. iii. 21. [6]1 Tim. vi. 17. [7]Ps. xxxvi. 8. [8]Ps. xc. 1. [9]Ps. xxxvii. 11.

I am abundance of **power,** because God is all-mighty, all-powerful, and I am in Him and He in me. All power in earth and in heaven is given me.[1] They go from strength to strength, every one in Zion appeareth before God.[2]

I am abundance of **poise,** because I live in an infinite sea of Spirit that permeates every atom of my being, and the Infinite Holy Spirit of God is eternally calm and serene.

God is my rock and my fortress.[3] He keeps me as the apple of the eye.[4] Because I am the temple of God, and God dwells within, I can say at all times, "None of these things move me."

I am abundance of **purity,** because my eye is single, and I see God in everything, and in everybody. "Blessed are the pure in heart: for they shall see God."[5]

I am abundance of **purpose,** because I purpose to fulfill the whole purpose of God in my life.

I am abundance of **prosperity,** because I have committed my way unto the Lord, and He brings it to pass. He makes me perfect in every good work.[6]

[1]Matt. xxviii. 18. [2]Ps. lxxxiv. 7.
[3]Ps. xxxi. 3. [4]Ps. xvii. 8. [5]Matt. v. 8.
[6]Heb. xiii. 21.

I am abundance of **wealth,** because God is the substance of all wealth, and I am one with God.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,
His coffers are full: He has riches untold.
I'm a child of the King, a child of the King,
With Jesus, my Saviour, I'm the child of the King."

I am abundance of **wisdom,** because God is all-wise. In Him are hid all the treasures of wisdom and knowledge.[1] In Him I live, and move, and have my being.[2] His wisdom permeates me, and is constantly directing my thoughts, words, and actions. I am in touch with all the wisdom of all eternities, and all universes. God is all and in all.[3]

If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.[4] The Lord giveth wisdom.[5] He giveth me abundantly of the wisdom that is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits without partiality.[6]

He leadeth me in the paths of righteousness for His name's sake,[7] and gives me abundance of wisdom for all the affairs of my life today.

[1]Col. ii. 3. [2]Acts xvii. 28. [3]1 Cor. xv. 28. [4]James i. 5. [5]Prov. ii. 6. [6]James iii. 17. [7]Ps. xxiii. 3.

Plenty

I am abundance of **love,** infinite love, because I am hid with Christ in God,[1] and God is love. I love life. I love every living creature this day with infinite love, the love that seeks and desires the perfection of all things and all men. I have a smile for every creature I shall meet this day.

This day I live the life **more abundant.**[2]

O my Father, I thank Thee for abundance; that I am one with Thee, and that all the Father hath is mine!

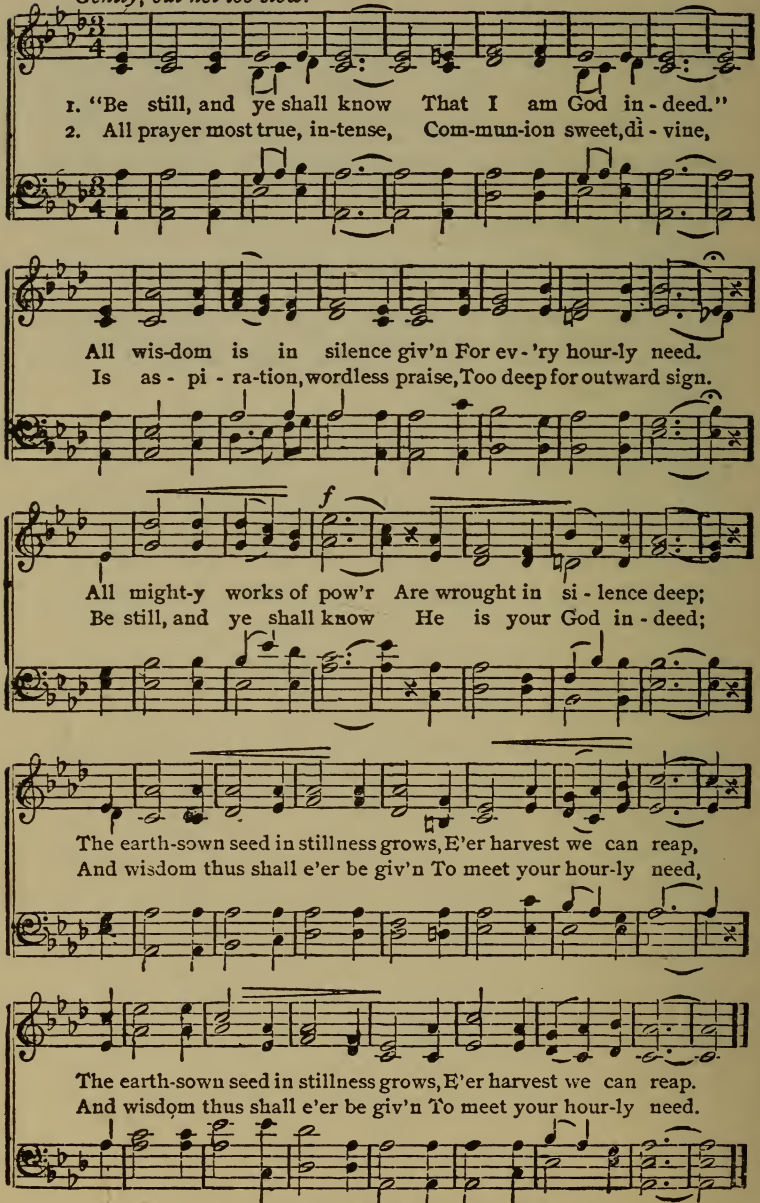
Blessed be the Lord, who daily loadeth me with benefits![3]

[1]Col. iii. 3. [2]John x. 10. [4]Ps. lxviii. 19.

Stillness

ISABEL F. JONES. PSA. XLVI, 10. MARK M. JONES.

Gently, but not too slow.



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XXIII

The Noon Hour

FIFTEEN to thirty minutes daily, during the noon hour, can be spent most profitably by the earnest **seeker** in the Silence.

Get into a thoroughly comfortable position and totally relax the body. Concentrate for a few moments upon the thought of your own divinity. To the exclusion of all other ideas, desire with the deepest, strongest longing of the soul to realize, in your inner consciousness, the great truth—**I and the Father are one.**

Then, with your mind in a receptive attitude, with your consciousness focused in the eyes or forehead wait patiently upon the Lord (law). "Be still! and know that I am God!"[1]

You may have some peculiar experiences, but in time your persistence will be richly rewarded. You may fall asleep during the exercise. In fact, to lose consciousness in sleep, for a few moments, after such a concentration in the middle of the day, is most helpful. It acts like the recharging of a storage battery. It supplies energy to the system and brilliancy to the mind.

[1]Ps. xlvi. 10.

XXIV

The Evening Hour

THE thoughts we carry into the subconscious, during sleep at night, determine very largely our actions and our characters in the waking hours.

The things we become serious, or feel deeply about during the day, unless effaced from the mind before going to sleep, will enter the subconscious as seed-thoughts, which always reproduce themselves in future conduct and character.

We should take the time every night, before permitting ourselves to fall asleep, to eliminate from our minds every discordant or objectionable thought that may have entered during the day.

The proper direction of the soul or subjective mind, before going into the sleeping state, is most essential to the cultivation of character, as well as the development of the mind. In real soul-growth and mind-culture, the eight hours that the brain and body—the objective self—is negative in slumber can be employed to a better advantage than any other portion of the day.

The most potent factor in shaping the lives of drifting, shiftless, purposeless characters, is

the habit of falling asleep with the mind full of all sorts of uncontrolled thoughts, or a blank, and in a despondent or negative state. The latter condition invites obsessing influences and intelligences to sow the seed-thoughts in the subjective, that work havoc in the objective life. "While men slept, his enemy came and sowed tares among the wheat, and went his way."[1]

There is nothing comparable to the drawing power of gratitude in attracting the good things of life to us. So one should carry into the subconscious, at night, gratitude for the blessings of the day. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High. To show forth Thy loving kindness in the morning, and Thy faithfulness every night."[2] It is well to live the entire day over, in the mind, for a few moments, thanking God for everything and every experience,[3] in the full assurance that "all things work together for good to them that love God."[4] In this exercise begin with the end of the day and live it over backward.

Then ask divine guidance for your soul during the night, while your body is quiet in slumber. "Lead me in the paths of righteousness for Thy name's sake."[5]

[1]Matt. xiii. 25. [2]Ps. xcii. 1-2.
[3]Eph. v. 20; Col. iii. 15; I Thess. v. 18. [4]Rom. viii. 28.
[5]Ps. xxiii. 3.

Desire wisdom[1] and knowledge for any worthy purpose or occasion, and upon awakening in the morning you will have the leading, usually in the way of mental impressions, that once you have learned to follow implicitly will lead you into the wisest paths and free your life from mistakes. With the Psalmist you can say, "I will lay me down in peace, and sleep: for Thou, Lord, only makest me to dwell in safety."[2]

After thanking the Father for the blessings of the day, the writer concentrates a few minutes, successively, upon Wisdom,[3] Healing Power,[4] and Success or Achievement.[5] It is then he builds his "air castles" with all their imposing architecture and adornments, knowing full well that the great within will find a way to materialize them in granite and marble and steel, and people them with awakening souls — purposeful men and women with whom he can live and work. Know, O Earnest Soul, that the power of Intense Desire, working in harmony with a well-developed faculty of Imagination, are invincible, Infinite, **omnipotent** in shaping your career!

"I will bless the Lord who hath given me counsel: my reins also instruct me in the night season."[6]

[1]James i. 5. [2]Ps. iv. 8. [3]Ps. xlix. 3. [4]Mark xvi. 18. [5]Ps. i. 1-3. [6]Ps. xvi. 7.

XXV

Psychic Development

IN THESE days of inquiry, while we are delving into the ancient philosophies of India; observing the wonderful things in Thibet; making scientific researches into modern psychic phenomena; and beginning to realize that the so-called miracles of Bible times were performed by intelligent manipulation of natural forces or laws that are just as operative today as then, the devout student very naturally wants to know how to develop his own psychic or occult powers.

There are two suggestions that may be appropriately made here:

First: Psychic or occult powers are the common property of all normal human beings, but their development and use open up a world of illusion that is dangerous in the extreme to any one whose **spiritual** faculties are undeveloped.

Many deluded men and women fondly imagine they have developed, or have had conferred upon them psychic powers, but who, on the contrary, have simply killed off their individuality, dwarfed their spiritual forces, and degenerated into mere hypnotic subjects—robbed of all power of initiative. No highly

developed mind, either in or out of the body, ever domineers another intelligence, or seeks to hypnotize another human being. No spiritually developed man will ever surrender his conscious mental control to another mentality for an instant of time.

Second: With the prophet at Dothan, every sincere Soul may pray, "Lord, I pray Thee open his eyes."[1] Whenever your spiritual development has progressed until your character is fixed on the Solid Rock, and you are conscious that you have the mind of Christ, and your every purpose is to reflect the image of your Creator, and assist your fellow-creatures to do the same, your psychic faculties will unfold. New powers will be given you just as rapidly as you show yourself worthy and capable of using them for good.

To force their development, which, alas, is possible, without the balance wheel of spiritual-mindedness, frequently results in abnormality, obsession or Black Magic, and invariably in delusion. Dynamite is useful to the intelligent gold miner, but dangerous in the hands of curious, ignorant children.

[1]Kings vi. 17.

XXVI

A Great Truth

THE affirmations contained in this little booklet, dear Reader, are incomplete and indistinct word-pictures of some of the phases of your real self, that something within you created in the image and likeness of God, and therefore beyond descriptive language.

May the Holy Spirit illumine these pages, and help you realize the truth in your life now!

Allaho 'Abha!

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